2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

T 622 but he managed to converse, and he asked me if the Southern Tehuelches were not a queer lot, for he had heard that they killed men as readily as they would guanaco. From what casimiro had reported, I was already inclined to respect this cacique, who had expressed such readiness to protect or avenge a guest of the Indians, and closer acquaintance only strengthened my regard for him. He was a fine-looking man, with a pleasant, intelligent countenance, which was not belied by his disposition. He never, to my knowledge, exceeded sobriety, and was good-humoured and self-possessed; though if once roused to fight, his resolute and determined courage was well known. He was skilled at all sorts of handicraft, and was always busily employed. He was generous to a fault—ready to give away everything if asked for it, and often without the asking. His great weakness was an inveterate fondness for gambling, which, together with his lavish good-nature, eventually impoverished him greatly. At his request, I informed Casimiro and Orkeke that he desired to hold a parlemento. Accordingly, the chiefs all proceeded to a place agreed upon between the two camps, where they took their seats in a circle on the grass. After various harangues from Hinchel and others, it was resolved that Casimiro should be elected chief in command of the Tehuelches; and that after the expiration of the young guanaco season, all present, together with those expected from the neighbourhood of the Chupat, should proceed to a place called Teckel, and thence march to Las Manzanas, to unite there with the Araucanian Indians, some of whom had already communicated with us, and had promised to forward my letters, viâ Las Manzanas, to Rio Negro.

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T A 648

The relations between the Tehuelches or Tsoneeas of Patagonia and the Araucanian Indians of Las Manzanas had been previously by no means of a pacific nature. It has been already mentioned that near the Sengal we passed the scene of a fierce battle between them. Tankelow bore still the scars of seven lance wounds received in a battle when he was

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

T
A
648

left for dead on the field. On the same occasion Orkeke was taken prisoner, but, although mutilated, succeeded eventually in effecting his escape. Casimiro's father also became a prisoner in an unsuccessful assault on an Araucanian stronghold. After two or three years' captivity he succeeded, with two of his comrades, in escaping, and while hurrying to rejoin the Tehuelches in the vicinity of Geylum, met with a solitary Araucanian. He seeing a fire, approached unsuspicious of danger, and was welcomed and invited to smoke; they then seized him, stripped and bound him hand and foot, and left him lying on the pampa, a helpless prey to the condors and pumas. The two fugitives, having thus gratified their desire for vengeance, succeeded in rejoining their own people, and organised an attack on the Araucanos, in which Casimiro's father was killed. Some wonderful feats of valour were described to me as having been achieved by the Tehuelches; but in fact the Manzaneros proved themselves the superior warriors, and even at the time of our visit to them had Tehuelche slaves. The powerful cacique Lenquetrou succeeded in healing the old feuds, and united all the Indians under his leadership. He was treacherously killed by an Argentine officer at Bahia Blanca during the peace between the Indians and the Christians, and after his death the old quarrels broke out afresh. Casimiro's diplomacy, however, succeeded during the time of my visit in conciliating all parties, and the result appeared in the amicable arrangements concluded at the parlemento, and afterwards successfully carried out. Had it not been for this, my journey to Las Manzanas, and thence to the Rio Negro, would have been dangerous, if not altogether impossible.

T
648

Two days after the arrival of the Northern party the Indians from the Chupat came in, and were duly welcomed by our united forces, the ceremonial on this occasion presenting a very animated scene. They number between seventy and eighty men, with women and children, occupying about twenty toldos. Most of them were young men of

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

648 Pampa, or mixed Pampa and Tehuelche blood, but there were a few pure Tehuelches in their ranks, the chief being a Pampa named 'Jackechan,' or Juan. As I watched them drawn up, or careering round us during the welcome, they appeared to present a different type from that of my first friends, being generally shorter, though as muscular, and even apparently more broadly built, with complexions lighter, and their dress and persons smarter and cleaner. They were all well armed with lances and firearms, and were evidently kept well in hand by the chief. Their range of country lay between the same limits as that of Hinchel's people, but they habitually seemed to have kept more to the sea-coast, where many of them had been accustomed to visit the Welsh colony at the Chupat for trade, and in their opinion, as afterwards expressed to me, the honest Welsh colonists were much pleasanter and safer to deal with than 'the Christians' of the Rio Negro. They seemed to have been especially impressed with the size and excellence of the home-made loaves, one of which would be given in return for half a guanaco, and Jackechan often expatiated on the liberality of the colonist and the goodness of their bread. These men also felt strongly the kindness with which an Indian, if overtaken with rum, would be covered up or carried into an out-house by the Chupat people; whereas at the Rio Negro the only attention paid to him would be to strip and plunder him completely. During the afternoon the chief, Jackechan, sent a request to the 'Englishman' to pay him a visit, so I repaired to his toldo, and was courteously received by him. He wore a beautifully-wrought silver chain, with a medallion of the Madonna suspended to it, of which he seemed pardonably proud. Having been invited to take a seat, and the pipe having been duly passed round, it became evident that I was to be tested as to my real claims to the character of an Englishman. Jackechan, during his visit to the Chupat, had become acquainted with Mr. Lewis Jones, the Director of the colony, and so had learned the name of the Queen of

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

England, &c., and he proceeded to interrogate me accordingly. I found him to be a most intelligent Indian, speaking Spanish, Pampa, and Tehuelche fluently; and our acquaintance thus commenced ripened into a strong mutual friendship. My answers proving quite satisfactory, he was evidently much pleased, and ordered his wife to produce coffee, a little of which he had still remaining from his store procured at Chupat. While discussing this luxury, we had a long conversation on various topics, and he produced a photograph of Mr. Jones and some letters, one being an order for a ration of animals, mares and cattle, from the Argentine Government. He stated that he had not visited Patagones for some years, on account of a fight that had taken place, but would perhaps now accompany our party. Whilst conversing, his son, a boy of some twelve years of age, came in and startled me by his unlikeness to the other Indian boys, for his brown hair and eyes and fair complexion might easily have caused one to take him for an English boy. His mother was not present, as, for domestic reasons, Jackochan had parted with her but I subsequently saw her, and she, although a handsome woman, had no European traits about her except that of having quarrelled with her husband. The following day was spent in a second parlemento—or, as the Indians call it, 'ax'—and all agreed to place themselves under the orders of Casimiro, for the purpose of protecting Patagones in the possible event of an invasion by the Indians of Rouka, or 'Calficura,' from the country north of Rio Negro. All present saw the importance of protecting Patagones, as, if that town should be destroyed, there would be no market for their furs, &c. 648

Our encampment was situated in a large grassy valley watered by a stream flowing to the eastward, which was finally lost in a large marsh. The valley, which may have been about twelve miles in length and perhaps four in width at its broadest part, was confined by hills which, closing, narrowed it in at the eastern and western extremities. To 133

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

Schmid—has usually been assigned to them. They certainly 181
do not deserve the epithets of ferocious savages, brigands of the desert, &c. They are kindly, good-tempered, impulsive children of nature, taking great likes or dislikes, becoming firm friends or equally confirmed enemies. They are very naturally suspicious of strangers, but especially those of 648
Spanish origin, or, as they term them, Cristianos. Nor, considering the treatment—treacherous cruelty and knavish robbery—experienced by them at the hands of the invaders and colonists alternately, is this to be wondered at.

In the southern part of the country, their frequent intercourse with sealers on the coast has rendered them favourably disposed towards Englishmen. This remark, of course, does not extend to the northern Tehuelches, who have not the same opportunities.

In my dealings with them I always treated with fair- 577
ness and consideration, and my few belongings—although borrowed at times, according to their mutual way of acting towards one another—were taken the greatest care of; thus an Indian would frequently ask to look at my arms, and, after examining them, would carefully return them to me. During my whole stay amongst them I only lost two articles: the first, a flint and steel, was, I have reason to believe, stolen by one of the Chilians; the second was a pair of ostrich balls, which were abstracted from the toldo. The Indians, although honest enough as regards each other, will, nevertheless, not scruple to steal from any one not belonging to their party. Thus, when they enter the colonies for trade, they will pick up a stray horse in the most natural manner; and in Santa Cruz, Graviel and others constantly pilfered iron nails and small articles. With regard to their truthfulness, my experience was as follows. In minor affairs they nearly always 577
lie, and will invent stories for sheer amusement; thus, 522
Mrs. Orkeke came to me whilst in Teckel with the news that Casimiro's wife was dead. My remark was, 'And a good riddance too!' which was received with a burst of laughter,

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

592 position as secretary and general referee next in rank to the cacique, scarcely reconciled me to the exchange of the orderly comfort of Mrs. Orkeke's household for the dignified discomfort of my present quarters. They were also shared by Meña, whose good qualities had raised him above his fellow-Chilians. Their number had been reduced to four, Arica having disappeared whilst hunting near Teckel: without doubt his quarrelsome disposition had occasioned his death at the hands of some one whom he had insulted or offended.

133 The route followed led northwards through a valley on both sides of which we hunted, and arrived in the afternoon at an encampment called Carge-kaik, or Four Hills. There was nothing remarkable in the scenery: the hill-sides on either hand were covered with scrub, and the summits presented masses of rocks, and in some places loose boulders, amongst which numerous armadilloes were basking in the sun. They

136 are easily captured, as they are very slow; but if they once get into their burrow it is difficult to extract them, owing to the tenacity with which they hold fast to the soil. They are

252 very good eating, and are usually cooked in the shell on the fire, the entrails, &c., being taken out, and the cavity filled with heated stones. When they are in their best condition, one leg is sufficient for a man, as there is about an inch of yellow fat on them. Of the shells the women make work-

281 415 baskets, to contain their bodkins, sinews, &c., when sewing, or to serve as colour-boxes for the different colours when painting.

852 The day following our arrival, Tankelow and another Indian were despatched as messengers to the party of Araucanian Indians, or Manzaneros, supposed to be encamped a few marches distant. During that night a child was born, the parents of which were rich, and accordingly a great slaughter of mares took place, the mandil tent was erected, and a feast and dance announced.

648 576 Meanwhile, about four P.M., the chasquis returned, bringing with them an Araucanian Indian, who was escorted to

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

our toldo in due form amidst a curious crowd, all eager to look at him, while he preserved a grave and stolid demeanour. After the usual ceremonious formalities, he sat down, and by means of an interpreter stated himself to be a son of Quintuhual, a chief residing at present about four marches to the north. His father had with much pleasure received the courteous message sent by Casimiro, and it would give him equal gratification to welcome the Tehuelches; but he signified a desire first to meet Casimiro alone. This the latter monarch did not appear to see in the same light—if I may be allowed the expression—as it seemed to forbode no good intentions; but he replied evasively, and thus the colloquy terminated.

This Indian was about the middle height, dressed in coloured ponchos, with a silk handkerchief round his head. His features were regular, with restless sparkling black eyes, and complexion about the same as that of the Gauchos of the Rio de la Plata. He wore his hair cut short, and his general cleanly appearance afforded a strong contrast to the flowing locks and paint-bedaubed bodies of the Tehuelches.

Giving up my sleeping-place to him, we soon made him at home, and, after he had had some dinner, we proceeded in company to watch the dancers, who were vigorously stepping out round the fire in front of the mandil tent. Here we were joined by Jackechan, whose knowledge of the Araucanian language enabled us to maintain a conversation. Presently, by particular request, I joined Golwin (White) and two others in the dance, coming out in full costume of ostrich feathers and girdle of bells, and properly painted, to the great delight of the Indians. My performance elicited general applause; and at last all retired for the night, myself taking my saddle-gear and sleeping under a bush near the toldo.

After a delicious breakfast of fried fish, cooked most skilfully by Meña, we prepared to march again, the chasqui bidding us farewell for the present, and by nine A.M. the

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

and flying a short distance settled again. Partridges had been described to me in the neighbourhood of Santa Cruz, but I had never seen one, and these were the first met with in the country. Towards three in the afternoon we emerged from the stony district to a plain covered with sand and scrub, and after refreshing ourselves at a rivulet, travelled westward, with the Cordillera in full front, till we turned a high cliff which jutted out from the grassy slopes in which the hills fell gradually down to the plains, and beyond it, turning again northward, entered a level plain, at the far extremity of which we observed with great contentment the answering smoke from the toldos of the Araucanian Indians. On the south-west edge of this valley the high beetling cliff obscured the view of the wooded mountains, which, however, showed out between the hills abutting in the valley we had traversed up to this point. On the eastern side rose a range of hills, barren and desolate, with here and there a single guanaco in solitary majesty, cropping the stunted grass. In front of us, directly to the north, lay a large lagoon, in which numerous swans and flamingoes were wading and swimming about. Beyond it were visible the toldos of the Araucanians, *four in number.*

We halted near the head of the lagoon, under shelter of some thick bushes, to collect our forces, don our best ponchos and silver ornaments, and change our horses, and then proceeded slowly to within about a quarter of a mile of the toldos. To our great surprise nobody appeared to receive us; but at length a woman arrived with the intelligence that all the men were away hunting, but had been sent for, and would arrive shortly.

Our women meanwhile erected the toldos on a green sward, carpeted with strawberry plants, near to a small stream which divided our camp from that of the Araucanos. All dismounted and rested after the long journey of fully forty miles from the previous station; and in about half an hour the Araucanos appeared, galloping like demons. Their

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

women having previously brought up their fresh horses, they were in almost less time than it takes to write it in the saddle, and formed into excellent line, lances in hand, waiting for us to go through the ceremony of welcome. In about five minutes our ranks were dressed, and the usual galloping, shouting, and ceremonious greetings gone through. I was particularly struck with the bold, honest bearing of the young men of this party, who, dressed in gay-coloured ponchos, with clean linen drawers and white flannel vests underneath, presented a most civilised appearance. More noticeable than the remainder, who numbered but twenty-seven in all, were four brothers, particularly handsome, robust men, with florid complexions, who at a distance, where the colour of their eyes could not be distinguished, looked almost like Europeans; which remark made to El Sourdo, who was my right-hand man during the performance, called forth the reply in a low voice, 'Very much devil these Indians; perhaps fight.' That he could have entertained the idea when we were at least ten times their number, speaks volumes for the Araucanian character for bravery.

However, all passed off quietly, and a council was fixed for the following day. As we were returning to the toldos we observed some of the Araucanians bringing up a flock of sheep, and others a herd of cattle, from some woods bordering the stream, which flowed to the northward. On the eastern side of the valley some four or five hundred horses and mares were grazing on the green pasture; and Hinchel pointed out to me with great glee the horses and mares—about a hundred head—owned by his eldest son, who had married an Araucanian woman, and resided with them; and the proud father declared that we should not want for food, as he likewise owned cattle and sheep.

Casimiro informed me that many years ago, whilst travelling northwards, he met these same Indians on foot. Their custom was to hunt with large dogs that they kept expressly for the chase, and dividing the meat equally, carry it back

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

on their shoulders to the toldos. They also when on the march loaded themselves with their household gear, leaving bags of grease hung up in the trees for future use. He left them a couple of mares, from which part of their present stock is sprung. This story, however, should be taken with reservation, although it is perfectly possible that in some fight their horses were taken from them, and that subsequently, when all the Indians were joined together under the Cacique Lenkstrou to invade the settlements, they received a share of the spoils, and have since added to their stock by trade.

The day following our arrival a council was held, and an interchange of presents took place. Here I made the acquaintance of the old chief Quintuhual, and presented him with a dagger. He was a short, heavily-built man, with a grave and indeed solemn expression; but he had a bad name for getting intoxicated and using knife or revolver freely—in fact, running a-muck. He was of course a relation—nephew, it was said—of Casimiro; but notwithstanding, he at first received me with great suspicion, and when, in answer to his inquiries as to what I was and why I came, he was informed that I was in the service of the Cacique of England, who wished the Indians well, but that I had visited these parts for my own pleasure, he replied that he was not a boy to be humbugged easily; but having instituted private inquiries, he soon changed his tone, showing me the greatest civility, and was never tired of asking questions about England and Englishmen.

Here the letters forwarded some time previously, which we had thought were by this time arrived at Patagones, were handed back to us. They had been forwarded to Foyel's* people, but owing to those sent by me for England being written on pink note-paper, they were returned, the Indians considering the colour of the paper to denote war.

Quintuhual had with him a Valdivian or Chilote named

* Also called Foyel.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

A 439 609 Quintuhual had with him a Valdivian or Chilote named Juan Antonio, who acted as interpreter. This little man, who had originally come from what he called his 'Pago,' somewhere in the vicinity of Porto Montt, bringing liquor to trade with the Indians, had concluded to remain with them, esteeming himself to be better off as a poor man in the Pampas in company with Indians, than in the like station in the settlements. He of course spoke the Araucanian language, which is generally used in Valdivia, but was conversant with the Spanish tongue. Off his horse he was a miserable little specimen of a man, and though tolerated by Quintuhual, was looked upon as what Spaniards term 'Infeliz,' or unfortunate one.

T A ● 648 After a while the council broke up, but Crimé arriving with the ten expected toldos, was resumed the following day; Quintuhual finally agreeing to unite his party with the Tehuelches, and proceed under Casimiro's banner to Las Manzanas.

A 361 224 The Chilote Juan Antonio paid us a visit in the evening, and informed us that the toldos had been several months in this place, which was named Engel-kaik; the men having been absent hunting, first the young guanaco, and afterwards catching and taming cattle in the Cordillera.

A 224 By his account these Indians were great adepts with the lazo, and would gallop through the forests in chase of animals in the most wonderful manner; one man only being required to catch and secure an animal, and then proceeding to capture another. How different from our dreadful failure, where seven men could not lazo one animal!

He further stated that with Foyel's Indians, who were distant a few marches to the north, eight Valdivians had for the last two years been employed catching cattle, and having now succeeded in getting together a herd of about eighty head, intended shortly to return to Valdivia.

A 411 The third day after our arrival I visited the toldos of our new allies; and while talking to one of the principal Indians, named Malakoo, who could speak a little Spanish, was asked

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

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133 clumps of trees; whilst those of the Tehuelches were situated on the northern bank, the river dividing the two villages. Westward from our encampment the barren plain was succeeded by a wide level of grass, reaching to the base of the mountains, some two miles distant; but higher up the course of the river, which trended to the north, the plain appeared to resume its barren and stony aspect, with here and there a dry lagoon, until the slope of the mountains was reached, and detached belts of trees formed the commencement of the forest. On the southern side of the river the pasture was not very abundant; nevertheless there was sufficient for the horses, cattle, and sheep of our allies to
A graze upon.
527 After the usual stable drill most of us bathed in the stream, which, although nowhere of great depth, had pools at intervals suited for bathing; but the water was icy cold. The day following our arrival at this camp, which was named Diplaik, a birthday feast took place in the Araucanian toldos, to which most of us were invited, the usual tent being
A erected and a dance held in the evening, and the feast and
T dance were kept up for two days and nights, at the end of
648 which a messenger arrived from Foyel to say that Calfucurá, the chief of the Indians encamped at the Salinas north of the Rio Negro, near Bahia Blanca, was going to make war on Buenos Ayres, the reason assigned being the murder of one of his relations by the Christians; he therefore desired the Araucanians and Tehuelches to join with him in the inroad. His literal message was as follows: 'My horse is ready, my foot is in the stirrup, my lance is in my hand, and I go to make war against these Christians, who tire me out with their falseness.'

A parliamento was called, and the chiefs deliberated for some time, but in the end determined to have nothing to do with the affair; so a message was sent to the effect that he might do as he pleased, but that they wished to maintain peace.

2: Musters T-S (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

During our stay (until the 9th) in this encampment, the mild winds again set in, and snow fell on one occasion, but not in great quantity, and we were all very glad at length to get the order to march, and proceeded in joyous expectation of shortly meeting the chasquis with news from the other Indians. By this time the young guanaco had grown to considerable size and afforded a lengthened chase, but their skins were useless for mantles, the fur having acquired more of the thick woolly nature of that of the full-grown animal. The next halt was made in a place called Toink, a valley of considerable width, on one edge of which the burrow of a Pitiguenian hare or cavy was pointed out to me, but the owner was not visible. Here a messenger arrived with an answer to our letter from Foyel, indited by a Valdivian Indian named Antonio Granite, educated by the missionaries, who filled the post of secretary to the chief. The chasquis having formed a circle, in which my place was next the president, Casimiro, the chasquis were introduced, and ceremoniously handed me the letter, written in most peculiar Spanish, which, after some private study, I was able to decipher and expound to the attentive assembly. It contained many expressions of goodwill, and hopes of a speedy meeting, winding up with an apology that, owing to having left his country north of the Rio Limay, and come down into these parts in order to hunt the young guanaco, he regretted having so few warriors in his train wherewith to welcome 'the great chief of the south,' viz., Casimiro. After this function, with my department in which, be it modestly said, all the chiefs were much pleased, as well as gratified by the amiable contents of the despatch, one of the Araucanian caciques favouring me with many complimentary that his horses were always at my disposal for a season, all adjourned to a shooting match, or rather pistol practice, at which the performances were decidedly moderate, and the mark seemed to be the safest place. Starting thence on March 8, and travelling always north-by-

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

Starting Thence on March 3, and travelling always north-
648 wards over the barren upper pampas with scarcely a shrub on them, the wall-like Cordillera rising on the west, and ranges of hills bounding the view to the east, about two P.M. we arrived at a marshy plain: there, as we were halting to make a fire, a cloud of smoke rose suddenly from the opposite side, indicating the near approach of the chasqui sent to Las Manzanas. Half a dozen of us were immediately despatched to verify the supposition, and, leaving our dinner for a future occasion, raced across the valley at full speed, the Indians firmly believing that the messengers would bring liquor with them, and every one being ambitious of the first drink. We at length made them out, and perceiving us in return they halted and dismounted by a small hillock, where we shortly joined them, Casimiro following sedately, as became so grand a personage. The Indians were disappointed as to the advent of liquor, the messengers having brought
[37] nothing with them except a few apples, some of which, distributed to us, proved to be very juicy and refreshing, equalling any European apple. The only answer to our letter was a verbal message to the effect that we should be welcome at Las Manzanas, and that Chocoque would collect a force to meet us, all his people being at present busy in
[38] the mountains gathering the harvest of apples and pihones; he also stated that he had received late news from Patagones, one Mariano Linares, brother of the head chief of the tame Indians in that settlement, being at present a visiter at Las Manzanas. Casimiro was rather irritated at not receiving a written answer, but on my pointing out that it was just possible Chocoque did not own a secretary in his suite, the chief was somewhat pacified, although his dignity was rather hurt, and he recurred again and again to the subject.

784 On our way to the toldos,—which, during the intervals of our hearing the news, roasting apples, &c., had been pitched—Casimiro pointed out to me the scene of a former fight in which a chief and several Indians had been killed. It was a very desirable place for encampment, but owing to these

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

the hunting party, but overtook the people who had arrived with the grog, returning with their remaining mantles, horses, colts, &c., and loudly abusing the Tehuelches for a set of thieving rascals. One of this party was a Valdivian boy who spoke fluent Spanish, and invited me to accompany him to Los Llanos, whither he now intended returning. He stated that in seven or eight days he hoped to reach his destination, and that from thence to the port of Valdivia was but a day and a half's journey. On arriving at the next encampment I bade adieu to these people, who continued their march farther to the north, not liking to trust their property again in the neighbourhood of our camp.

Only halting for the night, we resumed our journey shortly after daylight, mounting a rather steep ascent to a high plateau strewn with sharp stones and crossed by ridges of rocks at intervals.

Ostriches and guanaco were numerous, and although chasing them almost involved the certainty of laming one's horse, many were killed. In this hunt a male guanaco came racing towards me from the Indians on the western side of the circle, and on my galloping to intercept him, he turned and descended a ridge of rocks. I was about to throw the bolas, being within distance, when he suddenly tripped, and, falling on his head, lay stunned at the bottom of the cliff, where I soon despatched him with my knife.

These barren pampas terminated suddenly in a line of cliffs, gradually but steeply shelving in some places, and in others presenting a perpendicular descent of 200 feet; at the base lay a large plain watered by a brook, and enclosed on the southern, eastern, and partially on the western sides by these cliffs, while the northern and north-western boundary was formed by hills rising in gentle slopes. In about the centre of this plain, close to the brook side, were to be distinguished the toldos of Foyel, to which the women were wending their way, having descended by a ravine to the east, while some distance to the north-east on the upper plains were to be distin-

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

T
A
648

guished the hunting fires of the proprietors of the toldos. In due course of time we arrived, but as the hunting party did not return till late, we saw nothing of Foyel's people that evening, though letters were exchanged between the chiefs, felicitating each other on the meeting, and appointing next day for the ceremony of welcome.

The following morning, however, day broke with a furious south-west gale, with passing squalls of snow and sleet, and so bitterly cold and miserable that Foyel sent a note to state that, 'as the day was rather frozen,' perhaps it would be better to postpone the ceremony till finer weather, inasmuch as after it a parlemento would have to be held to consider matters in general. Casimiro answered, through me, that he was of the same opinion, but would do himself the honour of paying a personal visit. Presently we sallied out in the storm, taking the presents and the necessary number of women to cry, and proceeded to Foyel's toldo, where we handed over the gifts, the women melodiously howling during the operation. A short parley then ensued between the two caciques, neither of whom, be it remembered, could understand the language of the other. After this ceremonial was concluded, which took place outside the toldo during a blinding snowstorm, we returned to our home, and shortly after the day cleared up a little, and Foyel's people were visible bringing up cattle and sheep from distant parts of the valley, to which they had been driven to seek shelter from the storm. Some headed in our direction, and were driven close to the toldo, over which the Buenos Ayrean colours proudly waved to designate the dwelling of the chief. Foyel then arrived, and had an interview with Casimiro, presenting him with cattle which were lazoed by some of the Valdivian Indians, and a light-haired man dressed in Christian clothes, but with rather a wild appearance. My first idea was that he was either Scotch or English, but as he approached me whilst despatching one of the cows, I asked him in Spanish where he came from, and whether he was not English; he

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

T
A
648

answered that he was from Chili, but had lived nearly all his life in Valdivia working cattle, and had for the last two years been in company with the Valdivians catching cattle in the Cordillera, and making his head-quarters at Foyel's camp. His name was Ventura Delgado, and he had visited Patagones the previous year in company with the secretary, Antonio Guaitu, who took an application for rations for Foyel. As we were both busy, we arranged to meet and have a talk later in the day. A good deal of eating took place in the forenoon, and to escape the crowd, and also the persecution of having continually to write some nonsensical message from Casimiro to Foyel, who about every half hour used to interchange written messages, although the toldos were not above two hundred yards apart, I quitted the chief's quarters for a stroll. While roaming about the camp looking for the toldo in which my new Valdivian acquaintance put up, I was called into another, where Casimiro's aunt, one of our domestic circle, and my 'companion of the pipe,' was sitting by the fire drinking grog, in which she invited me to assist her; nothing loth, I sat down, and we had two or three cheerers together, after which the owner of the toldo, a brother-in-law of Foyel's, a Pampa Indian, arrived. He spoke fluent Spanish, having formerly been for a considerable time near the settlements, and was an intellectual, fine-looking man; he was very civil, and escorted me to Foyel's toldo, where I spent the afternoon in company with Antonio Guaitu and Ventura Delgado, the Valdivian.

On March 8, the day being fine and suitable for the ceremony of welcome, Casimiro gave orders at an early hour for all to mount and hold themselves in readiness to go through the necessary evolutions. About an hour after the orders had been given, most of the Patagonians were mounted and ready, so all proceeded to the part of the valley where the united Araucanian Indians, under Quintuhual and Foyel, were already formed in line, lances in hand, waiting for our motley crowd, who gave considerable trouble to the chiefs,

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

T
A
648

owing to their loose ideas of formation: the caciques and adjutant no sooner had got one part of the line into something like order, than the people at the other extremity would break up into knots and converse or smoke. Foyel sent several messages to Casimiro to keep his line properly formed, and at length the Tehuelches were arrayed in something like order and the ceremony commenced. After it was concluded, a great parlemento was held, which lasted until the afternoon; all the previous resolutions were confirmed, viz., that Casimiro should be recognised the chief of the South, his jurisdiction extending over all Indians south of the Rio Limay; that with his people he should guarantee the safety of Patagones, and hold in check the Pampa Indians of Las Salinas, under the chief Calfcura, in the improbable event of his endeavouring to cross the Rio Limay for the purpose of making raids into the settlements; 2ndly, that we should, all united, march to Las Manzanas to visit Cheoeque, and propose to him to guarantee with his forces the safety of the north bank of the river, which would effectually bridle Calfcura and secure Patagones. After the parlemento I proceeded to visit Foyel, and was received by him with every expression of friendship and regard. During the course of our interview he asked me to show him my compass, the fame of which had gone before it. I at once took it off my neck, where I was in the habit of carrying it, and endeavoured to explain its uses to him. Unlike the other Indians, although at first regarding it rather with superstitious awe, Foyel soon understood its uses, though he also hinted that it might not only be useful for finding the way at night, but perhaps would bring luck at play as well. I accordingly begged him to accept it, which, after a little demur, he did with evident delight, wrapping it carefully up and giving it in charge of his daughter.

He then commenced a conversation on the subject of Indians and their relations with white people. He stated that he was in favour of friendly intercourse both with the

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

T A 648

Valdivian people on the western side and the Argentines on the eastern shores. I quote some of his exact words: 'God has given to us these plains and hills wherein to dwell; he has provided us with the guanaco, from the skins of which to form our toldos, and from the young of which we make mantles to clothe ourselves with; also the ostrich and armadillo for food. Our contact with the Christians of late years has given us a taste for yerba, sugar, biscuit, flour, and other luxuries formerly unknown, but which now have become almost necessary to us. If we have war with the Spaniards, we shall have no market for our skins, ponchos, feathers, &c., therefore it is for our own interests to be on good terms with them; besides, there is plenty of room for all.' He then went on to state that he was endeavouring to find a route to Valdivia, avoiding Las Manzanas and the Picunche tribe of Indians, who are against all foreigners; and that if possible he would get families of Valdivian Indians, and endeavour to cultivate some of the valleys in the neighbourhood of the Rio Limay.

I was not at that time aware of Mr. Cox's descent from Lake Nahuel-huapi, or could at once have informed him of that means of communication with the settlements on the western side; still I doubt the practicability of that route for women and children carrying with them household goods and agricultural implements. After some more conversation, and receiving a general invitation to visit his toldo whenever I felt inclined, and a hospitable assurance that there would always be food for me if I was hungry, I retired to Casimiro's, whilst Foyel went away to play cards, taking with him my compass for luck, and curiously enough he won several horses, silver stirrups, and other valuables from the Tehuelches.

T A 525

The following day a race took place, the Tehuelches first taking their horse up to the top of a neighbouring hill, where the doctor performed some magical ceremony to ensure his winning, which he did, though apparently inferior to his competitor. In this plain, called by the Indians Gatchen-

T A [777]

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

etiquette; then retired to keep Hinchel, who would not drink, company by his fireside. Whilst chatting together he related how, many years ago, this place had been the scene of a great battle between the Tehuelches and Manzaneros, in which he, though only a boy, was struck down by a bola perdida and wounded with a lance whilst on the ground; the battle resulting in a victory to the Tehuelches.

The day following the drink, meat being scarce, I dined in Foyel's toldo off a little cornmeal and a dessert of apples and piñones, of which the honours were done by his daughter, a pretty girl of eighteen, with long black silky hair, which it was the special duty of her handmaid—a captive Tehuelche girl—to dress daily. This young lady never condescended to any menial labour, though she occasionally busied her delicate fingers with the needle; her dowry of about eighty mares and the influence of her father made her of course a most desirable match; but she, up to the time of my departure, had exercised the privilege of an heiress and refused all offers. This evening she was in great trouble, having lost a new mantle and some other valuables, stolen no doubt by the Tehuelches. I promised to set inquiries on foot through Casimiro, which resulted in the stolen property being given up, and the thief proved to be the same individual who had endeavoured to rob our toldo.

Shortly after this two messengers were despatched to Chocoque, who returned on March 25 with intelligence that the said chief would be ready to receive us on April 2, and 'that we were to bring our arms,' which latter message was rather ambiguous. I had been given the option of taking our chief's message to Chocoque, but owing to one of my horses being lame, and for other reasons, preferred going with the mass later on. Meña, the Chilian, was therefore honoured with the despatches in my place, as he alone was competent to read the Spanish letters written by myself as secretary, and he returned with glowing accounts of the civility shown him at Las Manzanas, and the generally civilised appearance of those Indians.

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

133 the name. We accordingly proceeded in that direction, and taking off all unnecessary gear, strapping our mantles close up, or wearing them like plaids over our shoulders, descended through the trees and soon plunged into the river.

133 492 The first part of the ford was deep, but the water then shallowed on nearing the shore, and the velocity of the noisy stream greatly increased. Still we arrived easily enough at the first island, but to pass from that to the smaller one appeared at first to rather daunt even the Tehuelches. The current was running like a millrace, and the waters foamed over the uneven bottom with a rush and roar that rendered all warnings inaudible. It was evident that only strong horses could cross at all; but one or two bolder spirits dashed in, and although unacquainted with the pass, reached the second island some distance down the river in safety, so the remainder shortly followed, the women crossing behind the men; here and there were places in the ford which necessitated swimming, and in others were huge boulders, over which the water 648 swirled in large waves. At last we all reached the bank in safety, and were met by some of Inacayal's Indians. Being among the lucky first arrivals, I came in for some apples and other food that some of these people of Inacayal's had thoughtfully brought with them from the toldos.

When all were mustered and had resumed their clothes, we started for the toldos, where we were received by Inacayal, and as it was needful to await those who had remained behind drinking, we bivouacked by the bank of the river, and shortly some cattle and mares were brought up and slaughtered to satisfy the cravings of our hunger. After bathing in the river, I was sitting by the fireside watching our dinner cooking, when I received a message to say that I was required in one of the toldos. In that indicated I found an old Indian, a brother of Quintuhual, who spoke fluent Spanish; he invited me to sit down, and then narrated that an Englishman named Cox had formerly descended the river from Lake Nahuel-huapi in a boat, but in trying to descend

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

648 under cover of night, had been wrecked in the rapids at the bend, about a mile above the ford which we had recently crossed: he then took refuge among these Indians, by whom he was hospitably received, and subsequently returned to Valdivia across the mountains, being unable to proceed to Patagones. The old Indian entertained a most friendly feeling for Mr. Cox, whom he had known well, as he had remained several days in his toldo.

After talking some time about this, food was served, and he then proceeded to ask my opinion as to the treatment the Indians experienced from what he called the Spaniards, stating that the Chilians were encroaching on one side and the Argentines on the other, by which means the Indians must eventually be driven off the face of the earth, or else fight for their existence.

650 After some more conversation I returned to our fireside, accompanied by a half-bred nephew of Inacayal, who had left Patagones some eight months previously, having been 'wanted' by the Juez de Paz on account of his having deserted from the army, and having further, in a quarrel, either killed or wounded a Frenchman. He was anxious to induce me to use my influence with Casimiro to allow him to join us, which I did not do for the best of reasons, viz., that he appeared to be a great scoundrel, but I volunteered to take a message to some of his friends in Patagones.

[202] About midnight, bugle calls on the opposite side of the river indicated the approach of the rest of the party, who arrived next day, but Casimiro was in the bad temper customary with him after a debauch, and steadily refused to proceed and take advantage of the fine weather; so another day was spent in loitering about by the side of the river and eating a great deal of beef.

My first cousins, who were also nephews of the old man who had formerly been acquainted with Mr. Cox, started in company with him to procure some apples and pihones, promising me plenty when they returned. Meanwhile I made

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

united forming one of considerable width. Here, under the shelter of some trees, we halted and lit fires to warm ourselves, for the drenching rain had by this time thoroughly forced its way through our mantles. Whilst conversing and making as merry as possible under the circumstances, a messenger dashed up, splashed with blood, and with the effects of drink or furious excitement visible in his face. All crowded round to hear the news, and he shortly informed us that the party who had started to obtain apples on the previous day had met another party of Indians with liquor. A drinking bout ensued, and a quarrel occurred in which a man was killed; but the rest went on drinking, leaving the body outside, where the dogs made a meal of it. This so exasperated one of his comrades that he galloped off to Chocoque, to whose tribe the party belonged, and the chief at once sent twenty-five horsemen to surround my cousins and demand payment for the death. This they refused to give, so a fight took place, in which four out of the five brothers and another were left for dead, with lance thrusts all over them, the youngest escaping on his own or somebody else's horse, after dropping four of the enemy who tried to intercept him, with a revolver brought by me from Santa Cruz. This was bad news for us, as we were bound to protect these people, who belonged to our united Indians. A consultation took place, in the middle of which Inacayal dashed up with a party all well armed with lances, in addition to their other arms. Foyel's people came next, eager for the fray; the Tehuelches, however, having an eye to business, in the way of bartering the mantles they had brought with them for trade, overruled the warlike ideas of these people, saying 'it was better to wait a little.' Meanwhile guns were loaded and arms got ready, and a party were being told off to proceed to the scene of the *melée* and pick up the wounded, when a messenger arrived from Chocoque with proposals of a peace. I and the rest of the relations of those who had been killed, as we then supposed,

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

T A 648

were placed under a guard of Tehuelches for a short time until the party started to find the wounded men. We then all proceeded a short distance down the valley, and bivouacked in the pampa grass about a mile and a half from, but out of sight of, the toldos of Chocoque. Messengers passed two or three times between the latter's residence and our bivouac, and ultimately a very old woman came over and made a long oration on the benefits of peace. This was all very well, but as both parties were evidently suspicious of each other, a watch was kept in the event of a surprise; and as we thought it probable that the negotiations would fall through, we spent the night shivering round the fires and making bolas perdidas. I assured Quintuhual and Casimiro that there would be no fight, at which the latter grew very irate, saying he knew better, that the whole business was a trap to obtain the gear and firearms of our party, also stating that I did not understand these Indians, in which I differed from him. Later in the evening news came that, although fearfully cut about, none of 'my cousins' were dead; the opposite party, however, had fared worse, losing three killed outright. For six men to fight against twenty-five seems long odds, but I believe that Quintuhual's and Foyel's people are the bravest Indians to be met with in the southern part of America, fully deserving the proud title of 'the Warrior Indians.'

T A 693 A 541

The following morning at daylight all mounted their best horses, and forming into column of six, proceeded, with the lances of the warriors at our head, towards the toldos situated in a valley running at right angles to the one we had rested in on the previous night. On arriving in sight of Chocoque's ancestral halls, we observed the Araucanians or Manzaneros forming into line and manœuvring about half a mile distant; we approached to within 300 yards, and then forming into open line to display our whole force (my proposal of hiding a reserve behind an eminence having been overruled), awaited the course of events. Thus we remained

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

about half an hour watching the Manzaneros, who presented a fine appearance, dressed in bright-coloured ponchos and armed with their long lances; they manœuvred in four squadrons, each with a leader—from whose lance fluttered a small pennon—moving with disciplined precision, and forming line, wheeling, and keeping their distances in a way that would not have discredited regular cavalry.

At the end of the half-hour's suspense hostages were exchanged, and we went through the ceremony of welcome. The Tehuelches were all very excited, and being in the middle of the troop, when we formed column and raced down towards the Manzaneros, I at first thought that we were in for a general scrimmage. On arriving, however, at the line, our leaders wheeled sharp round, and we went through the usual routine, with the unpleasant exception that both sides had their guns and revolvers loaded with ball, and every now and then a bullet would whistle past one's ears or close over our heads. After the usual hand-shaking between the chiefs, the great Cheveque, an intelligent-looking man of some thirty-five years of age, well dressed in blue cloth ponchos, a hat, and leather boots, rode down our line, shaking hands with everybody and making some remark. When he arrived at my number, I felt rather ashamed of my dress, a simple mantle not in a very good state of repair. He, on his side, having asked who I was, appeared rather astonished at hearing I was an Englishman, and having been further informed that I had written the Spanish letters previously sent to him, which had been translated by a Valdivian, stopped for some minutes conversing with me. After this a parlemento took place, during which all remained mounted, and the discussion lasted till sundown, by which time every one was very hungry. The conclusions arrived at related chiefly to effecting a firm and lasting peace amongst the Indians present, on which point a happy unanimity prevailed. Another day was appointed for the discussion of Casimiro's proposition for guarding Patagonia, and the Chilian war with the Indians

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

farther north; also to consider Calfieura's message concerning a raid on Bahia Blanca, and the Buenos Ayrean frontier generally.

One of the principal persons present at the parlemento was a chief subordinate to Chocoque, named Mafulko; a fine-looking old man, magnificently dressed in ponchos which, as well as his arms, were profusely ornamented, indeed almost covered, with silver; he was remarkable for a most stentorian voice, which when raised in discussion became an absolute roar, as of a bull of Bashan. He afterwards noticed me particularly, and was very courteous, pressing me to come and visit him in his own country, which lay to the northward of the Snowy Mountain.

In his train was a man who accosted me in pure Spanish, stating that he had read and translated my letter, and warning me that these Indians hated the name of Spaniard. Before I could make any inquiries he was called away; but, when in Patagones, questions were asked as to an unfortunate settler who was a captive and slave amongst the Araucanians, and the description tallied exactly with that of the poor Spaniard. His master was, doubtless, fearful of recognition and mediation on my part, so hastened to interrupt our colloquy.

We dispersed and bivouacked in the neighbourhood of Chocoque's toldos, where animals were lanced and slain for our immediate wants; and Manzaneros and Picunche Indians came round bartering piñones, apples, and now and then a little flour, for knives, bolas, &c. The piñones were some in husks and some ready husked, the white almond-like kernels, about the size of dates, being strung on threads; and, whether roasted like chestnuts in their husks or boiled, proved delicious. The apples also were deliciously fresh and juicy, and I considered a score of them fairly purchased for a pair of bolas, although my comrades declared I had been cheated by the Picunche thieves.

Towards evening Chocoque sent over to say that, as it

2: Musters T-5 (1869-1870) 1873
SH5 Tehuelche SH5
Araucanians S64

other circumstances, combined with my own conviction that if the cacique got into Valdivia he would not be able to tear himself away from civilized pleasures for a long period.

After the drinking bout and the departure of Foyel's party, a day devoted to trading intervened, political discussions being postponed in consequence of the indisposition of Casimiro, who required twenty-four hours to recover from the effects of Chocoque's hospitality. Our Tehuelches, thanks to the profuse generosity of Chocoque, disposed of all their wares to advantage, and became the happy possessors of numerous horses, silver ornaments, and mandils. Had it been necessary for them to purchase liquor, they would have returned empty-handed and in bad tempers. The Manzaneros appeared to depend on the Tehuelches for their supply of toldo coverings, just as the latter in their turn must procure from them the woven mandils and ponchos. I noticed that the horses brought up for sale by the Manzaneros more resembled those used in the Argentine States than the breed common amongst the Tehuelches, showing finer points and greater speed for racing on flats, but being inferior in the staying powers requisite for hunting.

The second parlamento or council, attended by numerous chiefs, was duly held, in which Mariano Linares, brother of the chief of the Indians in pay of the Government, participated. He was a connection by marriage of Chocoque's, and had been despatched from Patagones to induce him to keep the peace. The speeches of the Araucanos were made in a peculiar chant, intoned in fact, in a manner closely resembling that I have since heard in some churches at home. Chocoque thus intoned a harangue, setting forth how chiefs had come to him from Araucania proper, soliciting his aid in the war with Chili. He had at first refused to receive them, but at last had heard what they had to say, and it was probable that he might send a small force to assist his countrymen.

Calfcura's message relating to the foray on the settlements

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

had been forwarded to us already. Many speeches were made, and Linares and Casimiro pointed out that it was to the cacique's interest not to interfere, as he would inevitably lose the valuable supplies of horses and cattle given him by the Buenos Ayrean Government, and that it was more profitable to receive the annual rations than plunder and break up the Rio Negro settlements. Finally, it was unanimously resolved that a message should be sent to Calfcura, desiring him to confine his hostilities to Bahia Blanca, and that Chocoque should protect the north bank of the Rio Negro and guard Patagones on that side, while Casimiro guaranteed the southern, which arrangement was duly adhered to on both sides. Accordingly Calfcura revenged his real or supposed injuries on the 'Cristianos' by two destructive inroads into Bahia Blanca, carrying off plunder and captives. But letters from the Rio Negro have informed me that peace had been restored, and an exchange or ransom of prisoners effected. This will be more fully dwelt upon, but it is mentioned here in order to show that the Indians are fully aware of the advantages of peace, though they are undoubtedly—the Araucanians especially—jealous of the encroachments of foreigners, and the traditions of their past history have caused them to hold the very name of Spaniard or 'Cristiano' in abhorrence. It is also difficult for the superior caciques in all cases to restrain the petty caciquillos from small depredations; but a fair and well-arranged system of 'rations' will prevent them from making forays, and it is much to be regretted that the well-intentioned and liberal plans of the Buenos Ayrean Government for the protection of the frontiers are too often thwarted by the unscrupulous agents who enrich themselves by appropriating the supplies intended for the Indians. Some may consider the method of keeping the chiefs quiet by pensions undignified; but it is certainly a more humane and economical policy than continual wars of reprisals, which in the end would lead to the extermination either of the Indians or

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians S64

the settlers, most probably the latter, and the certain impoverishing of the country.

After the parliamento a grand banquet was given by Chocoque to all the assembled caciques and their sons. Over three huge fires in his spacious toldo, large iron pots were supported on tripods, containing beef, mutton, and horse-flesh. The guests sat down as they could, while Chocoque sat, as the Spaniards say, 'on horseback' on a chair in the middle of the toldo, dressed in a magnificent ostrich mantle, and holding a 'revengue' or hide whip in his hand, with which he ever and anon chastised an intrusive dog, or even one of his numerous sons if they came too near, or made too much noise.

The small boys were evidently used to it, and showed great agility in avoiding a blow, and equal unconcern if they received it. The chief's three wives presided at the fires, and wooden platters loaded with large portions of meat and a due allowance of fat were handed round for the first course. Each guest was expected to consume all that was in the platter, and when cleared it was carried off, washed, and refilled for another. The second course consisted of apples and pifiones, raw or cooked according to taste, and it was strict etiquette to eat or pocket all the fruit supplied. Water was handed round after the feed, no other drink being produced save a private bottle, from which the chief helped two or three of his most favoured guests. There must have been at least thirty present at once, and there was ample room and abundant supplies. And subsequently a succession of guests of less distinction were fed; all the Tehuelches as well as Araucanos and Pincuches being maintained during their stay by the chief.

I was very much struck with the obedience and respect evinced by these people towards their caciques. His authority extends as far north as Mendoza, over hundreds of Indians, residing in fixed toldorias, some few in the valley near Mamanca, but the chief part more to the northward,

2: Musters T-S (1869-1870)1873
SH5 Tehuelche SH5

better on the whole to keep friends for the present. The evening of this quarrel, as a party of three Indians were starting off to go to the Chupat, and Casimiro was desirous of extending his fame to the Welsh settlement, I wrote a letter to the authorities inquiring about some saddles, part of his Argentine rations sent thither by mistake, which the chief declared to have been intended for him, but which had been distributed amongst other Indians. The letter was forwarded by one of the Indians who was supposed to be of English parentage on one side, although he showed but little traces of English blood in his type, with the exception perhaps of his hair, which was of a lighter colour than that usually met with: he was a very good-natured fellow, and I regretted his departure, as he was one of my adherents, but being a man of very sober habits he did not wish to be mixed up in the universal orgie which would probably take place on arriving in the vicinity of Patagones. With this party the young widow, who had made overtures of marriage to me, also departed, after an affectionate farewell, and receiving a handkerchief as a remembrance. The following morning we also started, and one of the universal loafers who had gambled his property away, sobbing for a moment, was told to catch the 'white horse' presented by Orkeke: he accordingly borrowed a horse to catch him, and at the end of our day's journey had not succeeded in doing more than driving him in, to use a sentinel term, in our wake; this was exactly what I had intended, as this Indian was a great rogue, and had cheated me at cards out of a set of metal bolas, equivalent to a horse.

Our march lay up the valley, and the circle was formed on the surrounding volcanic hills, the sides of which, besides the vesicular lava, presented large masses of the ironstone noted as having been observed at Santa Cruz. Shrubs were sparsely scattered on these hills, and game was exceedingly scarce.

Towards evening we encamped on the borders of a stream in a place called by the Indians Tolish. There the sickness broke out afresh in its worst form, and several children died,

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians S64

were ignorant of their real strength, the cunning men of Carmen then displayed themselves as if for a reconnaissance, and retreated, but only to change their ponchos and reappear as a fresh detachment; the enemy was thus led by these repeated feints and transformations to considerably multiply the real numbers of the Argentine troops, and hesitate to attack so seemingly large a force. After nightfall the herbage in the neighbourhood of the bivouac of the invading army was set on fire. Bewildered by the smoke, the Brazilians retreated, but were encountered by other fires in their rear, and, seeing themselves apparently surrounded and opposed by superior numbers, their leader capitulated. The story is substantiated by the existence of the wreck of a Brazilian man-of-war, still visible in the river.

The fertile valley of the Rio Negro must needs be described in order to convey a proper idea of the resources of Patagonea as a colony. By far the greater extent of this valley is as uncultivated as when it was first explored by Don Basilio Villarino, who, under the orders of Viedma, ascended the river in order to ascertain its source, and whose diary is extant in the collection of De Angelis, a valuable abstract of it having been given by Sir W. Parish, though sufficiently long ago in our rapid age to be almost forgotten. He ascended with launches first as far as the Island of Choelechel, seventy leagues from Carmen, which he recommended should be fortified as an advance post against the Indians; thence, after incredible difficulties, he succeeded in reaching the foot of the Cordillera, always keeping on good terms with the natives. Here he met with the Araucanians (termed by me Manzaneros), and was in great hopes of reaching Valdivia through their aid, as they showed themselves friendly disposed; when, unfortunately, the Indians fell out amongst themselves, one of the chiefs being killed in the *mêlée*. The chief who caused this man's death came with his people to the Spaniards to implore their assistance, which was promised. This led to the whole of the remaining

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians 564

Indians forming a league and declaring war against the Spaniards, whose name up to the present they detest. Being obliged to abandon his intention of reaching Valdivia, Vallarino reluctantly determined to return, and accordingly after being supplied by his allies with a store of apples and pihones, descended the river and returned to Carmen.

From the description of this journey, together with the mention of the supplies of apples and pihones obtained at the farthest point reached, I am inclined to assume that this point was near, if not identical with, the place where we passed the Limay on our journey to Los Manzanas, a mile or two below the rapids where Mr. Cox was wrecked.

Vallarino states that he entered in his small boat a channel where the river flowed over rounded stones to the S.W. Now the point where Mr. Cox's boat was lost was a rapid to all appearance impassable for a boat: however, it is possible that Vallarino employed Indians on horseback to track his boat, and that the state of the river was more favourable for navigation at the period of his visit.

The mention of the friendly Indians who accompanied him on his return and settled under the protection of the Spaniards, suggests the idea that these may have been the ancestors of Los Manzos or the Tame Indians, at present in the service of the Government. Casimiro had a legend about Indians friendly to the first Spanish settlers, who were subsequently ill-treated by them, and I believe revolted. Luis Aguirre also asserted that his father was one of the original chiefs of the Rio Negro, who for a long time was friendly to the Spaniards, but at length, a revolt taking place, was imprisoned and kept in Carmen as a hostage, where he died. In the year 1833, when Rosas, for the protection of the southern frontier, made his great attack on the Indians, and driving them back to the neighbourhood of the Cordillera, forced them to submit to his terms, he established a military post at Choelechoel, as advised by Villarino. His scheme was, I believe, to extend from this point a chain of forts as

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SG4

726 and captives, the Indians will at all times fight desperately, regardless of odds, and show little or no fear of death; and the survivors will never leave their wounded or killed on the field. The Indians in the service of the Government, mustering about fifty lances, and residing chiefly on the south side, are commanded by a man named Linares, previously mentioned as living at San Xavier; he receives the pay and rations of an officer in the army, of what rank I do not know, and all his men regularly receive pay and rations. These are supposed to act as gendarmerie; but although Linares and his four brothers are probably to be depended on, I doubt very much if the rank and file could be trusted to remain true to their colours in the event of a united raid taking place, such as that organised by Lenquetrue.

177 They have all acquired, by their lengthened residence in the neighbourhood of bad characters, a rowdy, swaggering disposition not generally, according to my experience, common amongst uncivilised Indians; and frequent losses of cattle occur to people settled on the south side, no doubt attributable to these dubious allies and defenders.

677 Between San Andrés and Carmen the winding course of the river twice approaches and recedes from the barrancas, forming two successive wide alluvial plains, partly settled and partly in natural pasture, in one of which a mill turned by water-power was at this time in course of erection, the existing corn-mills being cumbrous, old-fashioned affairs worked by horses.

The barrancas then abuts on the river, except in one place, where there is a farm and wharf used for loading salt, forming a cliff close to the river bank as far as Carmen. Above this farm and wharf an old fort, apparently untenanted, and armed with one gun, is situated; and away to the north-east, in an indentation in the plain, lies a large saline from which the salt is extracted.

From the immediate neighbourhood of this fort a fine view of the valley below presented itself: right in front, on

2: Masters T-S (1869-1870)1873
SHS Tehuelche SHS

horses, as they descended from the travesia, and hastened back to the town to receive them, according to promise. It will be remembered that on my arrival as chasqui I presented to Señor Murga my despatches, in which Casimiro detailed his arrangements for the protection of Patagonia. A list of the chiefs to whom rations or gifts of cattle, horses, &c., were due, was also enclosed, and a request that a hundred mares should be sent out at once with the returning messengers. After some days' delay I was sent for by Señor Murga, who, it may be here remarked, is reputed to thoroughly understand the Indians, and to display considerable address in managing them. It was amusing to observe the natural suspicion and perplexity aroused in the mind of the Commandante concerning my position among the Indians; and my reply to his question as to what rank and influence I possessed among them, and how I was interested for them—that I was simply a guest and friend—did not seem at all sufficient to explain matters. But he discussed the question of the chiefs and their requests, and assured me that all the chiefs who should be found to be entitled to rations should duly receive them: he, however, absolutely refused to send out any mares, declaring that Casimiro should receive all his dues when he arrived.

As the grand cacique had for several years not drawn his annual allowance, amounting to 200 cows, 100 mares, 200 sheep, and a quantity of clothes and yerba, it can be well imagined that with fair play and prudence he would, on this visit, become a wealthy as well as powerful cacique, as a reward for his labours. At his previous visit he had left a quantity of cattle and sheep, under charge of some of the Tame Indians, to increase and multiply; but alas! on his arrival, in reply to his inquiries, only one small flock of sheep was forthcoming, the rest, instead of multiplying, having been gambled away by their guardians. The liberality of the Argentines and the largeness of the gifts may appear surprising; and indeed the nominal value, as charged to the Government for these annual gifts to the Indians, is very

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

646 great. I saw myself 1,000 head of cattle pass on their way
646 to Roxque, and Chocorpe was expecting 1,200. The cattle
637 were brought down from the Tandil by purveyors, whose
business must be as lucrative as that of the American army
contractors; for the Indians are sometimes when sober, or
oftener when intoxicated, induced to part with their newly-
acquired possessions for a mere trifle, and the cattle, revert-
ing to the dealer's hands, thus do duty over again as a ration
perhaps to the same cacique. Thus the Indians benefit but
little, while the Government pays a large amount, and the
purveyors and other agents grow rich, Indians and Govern-
ment being esteemed apparently as lawful and natural pigeons,
to be plucked by any safe means.

273 The Commandante's reply had been duly forwarded to
579 Casimiro, together with some liquor and presents for my
friends; and the morning following my return from the
country I was awoke early by a knock at the door, and on
opening it found five or six Tehuelches who had made their
way over the river to my quarters. After giving them a maté,
we all proceeded to the store, and I gave one or two some
small presents. Among these first arrivals was my friend
Jackechan, the cacique from the Chupat, who confided to me
that he had been very drunk the night before. The Tehuelches
had not, however, waited till they reached the settlements
for an opportunity of abandoning themselves to the pernicious
enjoyment of 'lum.' It soon came out that their delay at
Valchita had been necessitated by a prolonged debauch on
liquor procured from the Guardia. Casimiro had of course
set the example, and the drink had, as usual, also led to
quarrelling, which resulted in a general fight; several had been
killed, including Coyuko, so often mentioned as a staunch
friend; and I was greatly grieved at being unable to get any
accurate tidings of my Herculean comrade the good-natured
Waki, who had, beyond doubt, been killed at the same time.

574 Such common occurrences were little regarded by my
visitors, all of whom were caciquillos, and whom I presently

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

dismissed rejoicing, with a promise to visit them on the south side in the evening. But my troubles had only just commenced. All day long Tehuelches kept arriving, and not knowing what to do with themselves, followed me about wherever I went, much to the amusement of some of my acquaintances.

In the evening I crossed to the other side, and remained for the night with my old hosts. All were in a great state of delight, as their rations were to be given them without delay—the yerba, sugar, and spirits from Aguirre's stores, and the cattle and mares from the Guardia in front of Sauce Blanco. Old Orkeke, who had not expected to receive rations, had been allowed, in consequence of my urging his claims, the same as other minor chiefs, and was consequently in high delight.

They were, on the other hand, very dissatisfied at the extremely low prices which their feathers and peltries had realised, and abused the dealers very roundly as a lot of rogues. False weights and other tricks of trade had been freely employed to cheat the Indians; and the storekeepers also charged exorbitantly for necessaries supplied to them. Their custom is to bivouac in the yards or corrals at the back of the stores, where they light fires and cook as in their own country, and pay in the end as dearly for their accommodation as if in a West End hotel. I delighted the heart of Mrs. Orkeke by presenting her with a long-promised iron pot and a shawl; and to Hinchel's son I gave a promised pack of cards, and to the children raisins, sweets, or bread.

Jackechan's wife and daughter, who had always showed me great kindness, I took into the store, and told them to choose whatever they fancied most; whereupon they both, without hesitation, selected two small bottles of scent to put on their hair. I must remark, *en passant*, that all this family were exceptionally clean in their habits and persons, and I promised, if I returned to Patagonia, to travel in their toldo, as I had then some idea of journeying by the sea-coast to

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

Humphreys's house one Sunday after church, and had a long talk relative to this Chupat settlement, and to the answer received to my letter brought by Jackechan's chasqui. The statement in it that the settlers had no stores of any sort, and that of the Indian messenger that they were almost destitute of clothing, have been fully corroborated by the despatches of Commander Dennistoun, H.M.S. Cracker, published whilst these pages were being written. Mr. Humphreys considered himself and the few companions who had accompanied him to the Rio Negro fortunate in having left when they did; and all agreed that the colonists would do better if transferred to the Rio Negro, where those who were skilled in trades would be able to live in comparative ease, and the mere labourers find plenty of work, and be able at any rate to maintain themselves. I cannot but record my astonishment that Mr. Lewis Jones—who, although I am not personally acquainted with him, must, from the report given me by the Indians, be a man of no ordinary understanding—should endeavour to maintain the colony in a place which had formerly been tried by others and abandoned as hopeless, the distance of the harbour—thirty miles off—alone being a certain obstacle to its prosperity.

The visionary scheme of a Welsh Utopia, in pursuit of which these unfortunate emigrants settled themselves, ought not to be encouraged, likely as it is to end in the starvation of the victims to it. Had it not been for the charity of the Argentine Government, this must have been their fate ere now. Jackechan described to me that he had seen the settlers 'eating grass,' and had taught some of them how to hunt, and furnished them with bolas. The Blue Book just published confirms the truth of this statement, and perhaps renders it needless for me to go more into the subject; but I must add that, though at that time friendly and well-disposed, this chief considered the settlers as intruders on his territory, and avowed his intention of demanding payment at a future time—a refusal of rent being in such a case sure to

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

● 648 be followed by a very summary process of cattle driving and eviction.

000 The Rio Negro, with all its drawbacks of Indians, locusts, floods, and droughts, is certainly infinitely superior to the Chupat. If the Welsh wish to live as a separate community, I am sure that Señor Aguirre will only be too happy to let them settle on his tract of land between the Upper and Second Guardia, where already some of their countrymen—Messrs. Williams and Owen—have taken land.

After the Indians had left, I gave myself over to the enjoyments of social life in Patagones, which did not prove sufficient to reconcile me to the delay consequent on the non-arrival of the steamer. My days were spent in walking about, playing billiards, and taking maté; and a visit in the evening to Don Domingo's, where a party were in the habit of meeting to play 'truco' for sweetmeats. Sometimes we varied this by calling on some of the fair señoritas, or spending the evening at the house of Mr. Davis, the engineer of the Choelechel, in the company of his amiable señora. All the young ladies agreed that Patagones was very *triste*, especially those who had been to Buenos Ayres, and had enjoyed the delights of the opera and bands of music in the Plaza.

On Sundays, after mass and service in the mission station, attended by all the English, a race would sometimes take place, or, in default, there would be sure to be a cock-fight held on the south side; at either of which Commandante Murga invariably attended. There was also a fives court, where some Basques or natives were generally to be found playing. Once or twice I accompanied Dr. Humble—not, however, on Sunday—in a pull on the river. Every day we looked out anxiously for the steamer, which had been so long overdue as to make it appear probable that she had met with an accident. Tired of the delay, I had just negotiated my passage in a Dutch schooner laden with grain for Buenos Ayres, when one evening the steamer arrived, having been delayed in Bahia Blanca.

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

CHAPTER II.

A proposal to go to Port Famine negatived — "Holland" — Discovery of vessels in the straits — Double disappointment — A crisis — Survey of Patagonia — Scanty vegetation — Animals and birds — Climate — The people — Their habits and character — Domestic relations — Weapons — Government — Superstition — Cannibalism — Their reputation abroad.

Returning to the encampment, it remained to devise some new way of escape. Some four or five days' ride to the westward would bring us to Port Famine, on the straits, a penal settlement of Chili, and the only settlement in the vicinity by which I could hope to reënter the civilised world. A journey thither was suggested to the Indians, as the most likely way of turning my captivity to profitable account; but they refused with a promptness and decisiveness which was rather unaccountable, till I afterwards learned that they had lately visited that part of the country on a horse-stealing expedition, in which their success had been too good to make them desirous of showing their faces there at present. Money, guns, pistols, cutlasses, brass, beads, and everything else that could be thought of to tempt their cupidity, were offered. I was not disposed to be niggard of promises; but in vain. To Port Famine they were determined not to go; but old Paronilver assured me, by way of compensation, that he

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

would take me to "Holland," which was a "much better place." Whereabout on terra firma this South American Holland was situated,—if, indeed, there was any such place, and the chief was not indulging in a little extra lying,—was past all conjecture. I inquired the distance. He could not tell exactly. Was it inhabited by Americans or English? There were "twenty or thirty white men there, and plenty of rum and tobacco." They promised to start with me towards Holland the next day. In what direction? They pointed towards the Atlantic. Well, I cared little where it was, or who lived there, provided only they were not Patagonians, and I could once get free of these rascals. But on the following morning the migration was postponed, in consequence of unexpected tidings.

One of the tribe, who had been down to the shore, reported that my vessel had come back. This welcome, though rather improbable information, started me, with about a dozen of them, on the track of his story. On gaining a view of the straits, a vessel was plainly in sight, but it was a strange sail. Yet, if I could succeed in boarding her, my purpose would be answered. She came into the bight of the bay, and anchored about fifteen miles below us. I endeavored to make my smutty companions comprehend that as the tide was then running out they would not make the shore till it turned, which would not be till night. They waited till near night, when hunger and thirst were out their patience, and they ordered me off with them. Against this untimely mandate I warmly remonstrated, and after some dispute it was arranged that the chief should stay with me for the night. The rest returned to their encampment, and we made a good fire.

484

desires he gives his permission, and if not, he orders him to leave his territory and dominions immediately. If the Indian is going as ambassador for his own chief or for some other group of Indians, either to ask permission to pass through the territory or to trade or to pay a call, he is told by the chief the time, the place of entry, the road to be followed in order to continue on their way or the land they are to occupy in order to do their trading. After all of this, the three smoke signals must be [202] made again and once these are answered by the Indians whose territory they wish to enter, they all come; at about one league from the encampment the men come to a halt, the women go forward with the children, put up their tents in the spot which has been assigned to them and, all being in readiness, the men go forward and join the women. No one comes out to receive the newcomers, each group being in sight of the others for quite a long period until the chief or some other of the visitors goes to pay his respects to the host chief, who receives him in his tent in company of his principal lieutenants all of whom gather to welcome the stranger. This call often lasts a whole day since, as each speaks [203 without being interrupted by anyone else, if the visitor brings much news 537] and wishes also to learn all about the things of note in the territory, the speech of each individual present is liable to last two or three hours and even more as they also repeat certain words and phrases many times over. He who is listening, together with all who surround him, pays strict attention to what is said, saying with some frequency "ε," "ε," which means yes, yes, and with no other word do they interrupt the speaker. At these meetings alliances are made, general feelings of friendliness are exchanged and other contracts, pacts and agreements are concluded, in all of which the chiefs have absolute authority. When the formalities here described are not observed prior to entering the territory or camp of some other group, then the action is considered a sign of bad faith and a general alarm is sounded.

They also declare war on each other often for horse stealing, and 721 as a result the vanquished are deprived of their horses, the young women 727 and children are made captives and the old women together with the able-bodied men are given no quarter, unless they save themselves by escaping from their pursuers. [73]

The chief is under the obligation of protecting and aiding the 622 Indians in his territory when they are in need, and so that chief is most popular and esteemed by his people who best is able to succor them, is most open-handed, and intelligent in the hunt. He who is lacking in these qualities is deserted by his followers in favor of one who possesses them, and is thus left only with his relatives and open to continual